

The Review.

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RELIGIOUS REVIVALS IN MAINE.

MORE than a century ago a distinguished English scholar jestingly proposed to write a history of human folly, adding that he thought he might be able to complete it in five hundred volumes. In a large sense the history of human folly is the history of man since the fatal moment when his understanding was darkened by original sin and the record of the aberrations of the human mind from the true line of right reason will ever be found to make up the larger part of all history, whether of nations or of individuals. Indeed the mere enumeration of the delusions and manias, the morbid phenomena arising from an excited and disordered condition of religious feeling, and the various exhibitions of religious fanaticism, to which men and women have fallen victims, would alone fill volumes. We need scarcely refer to the persecutions, the sacrifice of human life, and the cruel and inhuman sufferings inflicted upon their fellow-beings by men who professed to be animated by zeal for what they miscalled religion. History is full of illustrations of this demoniacal frenzy.

Happily in our day and in this country conditions are such that the followers of whatever sect are being taught that they must keep their religious enthusiasm within bounds and that they may not allow "the spirit" to move them to acts which transgress the law of the land. A few months ago a deluded follower of Christian Science was indicted and tried in the courts of New York for neglecting to furnish medical treatment to his sick child, in consequence of which the child died, and in spite of the best efforts of the Scientists exerted in his defence, he was convicted and punished. Just now the "revelations" under which the Mormons seek to justify plural marriages, are undergoing investigation in the United States Senate in the effort to unseat the Mor-

mon Senator charged with practising polygamy in defiance of the law. Through this proceeding the people at large have learned not only to what extent polygamy prevails among the "Latter Day Saints," but also, which is of more importance, that the practice is forbidden by law and its followers are liable to punishment, despite the pretence that their religion justifies them.

The Dowieites, in turn, have learned that the mantle of their Prophet "Elijah" furnished no protection against the unbelieving and scoffing creditors who haled him to court to compel payment of their just claims.

This common-sense treatment of three of the most notorious isms of the day will undoubtedly prove beneficial in compelling the attention of the mass of the people to the fact that the principles of the natural moral law, which lie at the very foundation of government, can not be violated under the false pretence of religious belief. Liberty can not be associated with license, nor religion with immorality or dishonesty or fraud. But this wholesome restraint of the law is not always effective, since no law ever has been or is likely to be universally obeyed, and now and again instances occur showing how utterly reason is dethroned when men abandon themselves to some of the so-called religious systems of the times.

From the accounts published in the newspapers of the East, we learn of the doings of a small band of religious fanatics in the State of Maine. These men and women lived with their neighbors on Beal's Island, close to the mainland, and were numerous enough to support three meeting houses. The New York *Sun* of March 20th gives an account, obtained from an eye-witness, of the ceremonies which it characterizes as the "wildest orgies" ever carried on in the name of religion. From this it appears that two revivals were started, one by a minister of the Adventist Church and another by the minister of the Reformed Baptist Church. After a while the two revivals were consolidated, meetings being held alternately in the two churches and an agreement was made between the leaders for an equal division of the contributions which were solicited. The meetings began at half past six in the evening and lasted frequently until 11 or 12 o'clock. Hymns, exhortations, and the "giving of testimony" by hysterical worshippers occupied the time. Converts came in, the preacher of the "Holiness Society" and other ministers joined in the work, and, says the account, "people became more and more excited and some were on the verge of insanity, when there came a thrilling climax."

One of the women, a Mrs. Beal, became so wrought up that she claimed to have received a revelation from the Almighty and de-

clared that she had been empowered to heal her own child of a deformity. She attempted this, but failed.

The excitement continued, and the meetings were prolonged, some of them until two o'clock in the morning. At one of these, the husband of Mrs. Beal, who had refused to be converted, was bound, gagged, and beaten, in order, as it was stated, "to pound the Holy Ghost into him." Then this prophetess insisted that there must be a living sacrifice; a cat and a dog were obtained and were, one after the other, literally torn apart by Mrs. Beal's grown-up son in the presence of the assembled worshipers. The climax of all this was reached when Mrs. Beal announced that her youngest son, the same deformed child of nine years, must be sacrificed, and there is no doubt that he would have been killed by this demented woman and before the eyes of these infuriated worshipers, had not the sheriff of the county, with the aid of some of the selectmen, intervened and rescued the child. They were not able to do this until after a struggle with the shrieking and groaning fanatics, who had barred the doors and sought to prevent the entry of the officers. In the conflict some of the "Holiness Band" were injured, as well as some of the officers. Then, says the same narrative, "the officers hunted up the ministers and drove them from the island with orders never to return." Mrs. Beal has been committed to the insane asylum, and a dozen or more of the "Holiness Band" are likewise believed to be insane.

One of the features of the whole disgraceful performance was the pecuniary loss self-inflicted by the deluded people, who gave up their jewelry and other property, and in some instances sacrificed their cattle. The people were exhorted by the ministers to contribute all they could "for the good of the cause," and on the Sunday following the night when the child was rescued from the hands of his inhuman mother, a grand "Renunciation Meeting" was appointed to be held, at which, says the *Sun*, "had the plans of the missionaries succeeded, not less than \$20,000 would have been collected"—we add, from their unfortunate dupes.

All this occurred in New England and almost within gun-shot of Boston, whose Boards of Foreign Missions and Societies for the Spread of the Bible keep a watchful eye upon the benighted heathen in distant lands. These same Evangelists likewise profess to be concerned for the spiritual welfare of the Catholics of Cuba, Porto Rico, and the Philippines, whom they desire to rescue from the errors of popery. But the heathen who abandons his idols and gets in exchange such "religion" as was practised by the fanatics on Beal's Island, will have made a bad bargain.

Just fifty years ago, at Ellsworth in the same State of Maine,

not fifty miles distant from Beal's Island, the Jesuit Father John Bapst protested against Catholic school children being compelled to attend Protestant worship. For this he was attacked, robbed of his money, tarred and feathered, ridden on a rail, and otherwise so cruelly treated that he never recovered. (Shea, the Catholic Church in America, vol. 4, p. 537.) The hatred of Catholicity by the Puritan population of Maine was intense and general, even at that late day, and the Catholic layman was ostracised, the priest insulted and their church burned. It was then an act of heroism to avow oneself a Catholic.

To-day Maine is a State of abandoned farms, of a dwindling population with a high percentage of divorce. Many of the native families have become extinct or have disappeared and are being replaced by the once despised foreigner. Above all, it is a land of spiritual desolation, where the people, especially those living away from the large cities, become the easy prey of every false prophet and clerical adventurer who comes along and are led into just such excesses as were witnessed on Beal's Island. Who will say that the avenging arm of the Almighty may not be recognized in these changed conditions?

"Though the mills of God grind slowly, yet they grind
exceeding small ;

"Though with patience He stands waiting, with exact-
ness grinds He all."

SP SP SP

THE CATHOLIC MUTUAL BENEFIT ASSOCIATION.

A careful reading of the minutes of the third triennial convention of the Supreme Council of the C. M. B. A., held at Pittsburg last October, shows very plainly that the leading spirits of this old assessment insurance order at last realize the danger to stability inseparable from this system. There is no doubt that a good many of the officers appreciate the full and dreadful significance of the ever increasing mortality, quite out of proportion to the slowly growing membership ; but they evidently did not have courage enough to state boldly the only possible remedy. The necessity of having a reserve fund is acknowledged, yet apparently no effort was made to ascertain the exact amount of reserve needed for each outstanding certificate. To show the result of the deliberations, without taking up more space than can be spared, is not an easy matter, but the following remarks will be confined to actual facts in the briefest possible form.

The convention adopted a new table of rates, payable monthly. There is a standard table of net rates (not providing for expenses)

which is based on the American table of mortality, assuming an interest income of 4% and providing for a reserve reaching the face of the policy at age 96 (certainly liberal enough.) For the sake of comparison the non-participating premiums for an ordinary life policy in a regular leading life insurance company are placed alongside. All figures refer to \$1,000 of insurance. The net premiums are accepted as correct by the various insurance departments of the world; the premiums of the insurance company include expenses, which form an extra charge in the C. M. B. A.

AGE.	C. M. B. A.		NET A. PREMIUMS.	REGULAR LIFE COMPANY
	A MONTH.	A YEAR.		
16	\$.93	\$11.16		
17	.94	11.28		
18	.95	11.40		
19	.96	11.52		
20	.97	11.64	\$12.67	
21	.98	11.76	12.94	\$15.01
22	1.00	12.00	13.24	15.35
23	1.03	12.36	13.55	15.71
24	1.06	12.72	13.87	16.08
25	1.08	12.96	14.21	16.46
26	1.10	13.20	14.57	16.87
27	1.14	13.68	14.95	17.31
28	1.20	14.40	15.35	17.76
29	1.25	15.00	15.77	18.24
30	1.30	15.60	16.21	18.74
31	1.35	16.20	16.68	19.27
32	1.40	16.80	17.18	19.83
33	1.45	17.40	17.70	20.42
34	1.51	18.12	18.25	21.04
35	1.58	18.96	18.84	21.70
36	1.65	19.80	19.46	22.40
37	1.72	20.64	20.12	23.13
38	1.79	21.48	20.82	23.91
39	1.87	22.44	21.57	24.74
40	1.95	23.40	22.35	25.62
41	2.04	24.48	23.19	26.55
42	2.13	25.56	24.08	27.53
43	2.22	26.64	25.03	28.59
44	2.33	27.96	26.04	29.71
45	2.44	29.28	27.12	30.90
46	2.56	30.72	28.27	32.17
47	2.78	33.36	29.50	33.52
48	2.93	35.18	30.81	34.96
49	3.09	37.08	32.21	36.49

It will be noticed that, for the younger ages up to 35 years, the

charges of the C. M. B. A. are below the net premiums. In other words, the new rates for this class of membership are not high enough to meet even the normal mortality of a regular insurance company starting now, with no deficiency to make up. That the C. M. B. A. has a large shortage to cover from present membership, will be shown later on. Over age 35, the rates are certainly sufficient to see the company through, but unfortunately go to the other extreme, as for the higher ages they are equivalent to, and even in excess of, the charges made by regular life insurance companies for modern up-to-date contracts with provisions for cash and loan values, paid up or extended insurance, etc., all of which is lacking in the certificates of the C. M. B. A.

The low rates for younger men are evidently intended as a bait for a rapid increase of membership from this very desirable element. It is to be deplored that once again a Catholic association starts out inviting unsuspecting fellow-believers to trust their hard-earned money, and to some extent the future welfare of their families, to an institution which, while highly recommended by some members of the hierarchy and clergy, (who do not understand the principles of life insurance correctly) is bound to disappoint most of them in the long run.

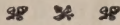
But the greatest mistake is yet to be recorded. The new rates are to apply to the present membership for age at entry. That means: a man having joined, for example, 20 years ago, when 20 years old, is now to continue paying the rate for age 20, instead of 40 years, his present age. As there is a difference of almost \$12 in these figures, it stands to reason that the society is 20 times \$12 short on this particular member for not having adopted the new rate 20 years ago. (Nothing shall be said here about the fact that the new rate is again too low.) The \$240 net paid should be in the reserve fund, but only a small part is there. (How much, no body seems to know.)

Then again, all the members who have died and whose insurance the order has paid, had not paid enough for the protection granted, and since death losses were paid out of the reserve fund, regardless of consequences, there is really no telling at present how much the Association is really short on a proper valuation of the outstanding insurance.

The proper and only correct way for remedying existing troubles and insuring the perpetuity of the society under proper management (and there is only praise to be given for the past conduct of the business, making proper allowance for the ignorance of the directors regarding the principles involved), would have been to adopt a scientifically correct rate table, with proper calculation of the needed reserve for each age and year of mem-

bership, then accept the present membership at age of entry, charging the certificate with the full reserve that should have accumulated for that contract on the new basis during said term, collect at least 4% interest a year for said lien in addition to the premium, and hold the reserve fund already in hand as an extra safeguard for excessive mortality. There would have been but little difference between the adopted and the needed rates, not enough to prevent anyone from joining, and the management could now invite outsiders to join with a clear conscience.

After about 20 years of useless and expensive experiments, the Widows' and Orphans' Fund of the German Roman Catholic Central Society has adopted the plan explained above, and it works to the satisfaction of all concerned. While there is no reason why Catholics should split into a number of life insurance companies when the same end could be accomplished much more economically by having one large corporation; yet, if it must be so, it were highly desirable to properly reorganize the existing "shaky" concerns and thus save Catholics from disappointment and the numerous endorsers of every experimental step from deserved censure.



ANNA EVA FAY EXPOSED.

(*Conclusion.*)

You may wonder how Miss Fay is able to tell what kind of a sheet of paper is used for a certain question, as she frequently does. That is easy, too, for if it is one of the questions that she manages to get away from the writer and under the stage, her assistant can tell her all about it, but if she never gets the paper and it happens to be one that has been duplicated on her cardboard, all she needs is wide-awake assistants, for when the people are writing their questions the assistants are making mental notes of anything unusual for future use. For instance, a woman in the center of the house with a big white hat uses a notehead to write her question on, or better still, she turns to the young man with her and says, "Give me your card; I'll write my question on it." The man who is passing the cardboard at once spots the young woman with the big hat. He later ascertains through some house employé, without arousing suspicion, who this woman is and she is astonished when her question is read, to be told on what she wrote it and mayhap how she is dressed. It only takes a few such instances as these in one evening, mixed up with the easy ones duplicated with Miss Fay's carbon paper and the questions supplied by the assistants in the audience—spies they would

be called in war time—to finish with the entertainment.

Then again, Miss Fay and her manager have other ways. Some member of the company may engage a person on the street or in his place of business, apparently by accident, in conversation, learn a few things about that person, and wind up by inviting him to the show, extending as a courtesy a pass. The person feels highly elated and attends. Miss Fay is then certain that he will be there and his name is entered on the list for use at the performance. In due time his name is called and he is told that he is thinking of so and so or would like to know about this or that—something that he has mentioned in the conversation with the member of the company that day. Perhaps this visitor has written some other question, but if he has, he naturally thinks, "Well I was simply thinking harder on the subject Miss Fay answered than on the question I really wrote," and that settles it—he thinks "it is great." As a matter of fact, a person generally acquainted accepts without question whatever the operator says and makes no talk about it, being rather inclined to give the operator the advantage of it than otherwise.

You want to know perhaps, how Miss Fay is able to call out the exact locality of the house in which a person is sitting when the name is called, and that is as easy to answer as any of the rest. The men, when they pass the boards, each have a certain section of the house to cover and the cardboards are not mixed when they are taken to the stage to be ripped open. Then of course, when a "dummy" (paid assistant) reports a name and question from the audience, he or she always reports the location in the house. Accordingly Miss Fay is able to tell the section of the house in which the person is sitting just as easily as she is to call his or her name and read his or her question.

How is she enabled to answer so many questions? I will reply that you or I could do as well. Did you ever see anybody who found a lost article—anyone who would swear to it—where Miss Fay told them to look for it? Has anybody found any lost relatives by following her directions? Why does she always tell you that you can find a lost relative in Chicago or Seattle or New York or Boston? Because you could not write to those places and get an answer before she gets out of town, and it is then no longer any concern of hers. I have talked with dozens of people whom Miss Fay has told where to find lost articles, but none of them located the article. That did not matter to her, however, for her explicit directions aroused curiosity in the house when she gave them and they kept up interest in her performance, which is what she wanted. What matter if she did tell you wrongly? You were not going to her performance to take the stage and denounce her

—she would have had you arrested for interrupting the performance, and anyway you would not think of it—you would not have the nerve. She knows all this and goes serenely on her way, while the confiding public gives up its money and listens to her “wonderful revelations.”

Another thing I desire to ask is, if Miss Fay ever reads any questions that are really difficult to answer, and I will answer by replying that she never will, unless she has had time to find out about your family in advance. Here is a question that was asked, which was never even read. It was asked by P. H. Clark, and he wanted to know his wife’s maiden name, how many children he has, the dates of their birth and so forth. She called his name, and when the question got down under the stage and proved a stunner, she told him that he would not concentrate his mind on his query and she could not catch the thought—the same answer she gave me when I would not surrender my question.

Here is still another way that Miss Fay makes a hit. Somebody tells her or some member of her company, by accident or otherwise, something about somebody else, and when she gets that somebody else in the opera house, either by sending a pass or otherwise, she springs it on him, with the result that it makes a great sensation.

Such schemes as this are used on and on, without end. These are only a few that are resorted to for information, which are easily worked, but which seem almost supernatural when sprung on the stage, and they are as puzzling to the person concerned as to the rest of the spectators.

In conclusion I will say that if you write your question and keep it in your pocket and say nothing to anybody about it, Miss Fay will never answer you. Mark my word, and if you ever have a chance to see her again, refuse to let anybody see your question, decline to talk about it, keep it in your pocket, and Miss Fay will never read it or answer it. She may call your name, but that is as far as she will go, for she has various ways of getting your name. It may be reported as you enter the door, for they sometimes hire a man well acquainted locally to take the names of prominent people as they enter the doors; or it may be called by a friend who may perhaps address you after you are in the show and reported to the operator under the stage by one of the “dummies,” and so on; for, as I said at the opening, these people have a hundred and one different ways of reaching the same end, but I believe I have explained enough to satisfy you that you could give the same kind of a “show” as Miss Fay if you wanted to, and you do not have to be endowed with any supernatural gift, either.

BOOK REVIEWS AND LITERARY NOTES.

1. *Die Parabeln des Herrn im Evangelium*, exegetisch u. praktisch erläutert von Leopold Fonck, S. J. Innsbruck, 1902. 808 pages.
2. *Die Wunder des Herrn im Evangelium*, exegetisch u. praktisch erläutert. 1. Theil. Innsbruck und New York. 1903. Same author. 454 pages.

These two excellent exegetical works deserve to be known and studied on this side of the Atlantic. The author is the professor of exegesis and introduction to the New Testament in the famous Tyrolese university of Innsbruck and is setting himself a veritable monument "are perennius" by the production of such invaluable thesauri for the savant and preacher.

We need, especially in this country, more Scripture knowledge among clergy and people. And where one may feel like taking it from musty tomes, ninety-nine will prefer to consult these modern, neatly printed, well arranged volumes on the parables and miracles of the Gospels. They are intended primarily for the parochial clergy; are consequently not overburdened with too much learning, albeit scientific enough to satisfy the most exacting scholar.

The author quotes Bishop von Keppler in his Introduction to the Parables as saying that the reason why homilies are not preached any more "must be sought in the exegetists; . . . they had become too aristocratic and are ignored by the practical man, whom they ignored first." In P. Fonck's works this mistake has been carefully avoided. I have rarely found a recent work on the Scriptures of such eminent utility for pulpit use. The second part of the 'Miracles of Our Lord' is to appear soon.

Fr. Pustet, New York City, supplies the trade in the United States.—H. B. L.

J

—Prof. Julius Goebel of Leland Stanford University contributes to the serial publication 'Der Kampf um das Deutschthum' (Munich: J. F. Lehmann) the latest number, dealing with the German element in the United States. The author gives a readable sketch of the history of German immigration in this country; of the leading characters in this history from Pastorius to Francis Lieber and Carl Heinzen; and of the present condition, social and intellectual, of the German-American population. His expositions display a strongly pronounced personality with very decided sympathies and antipathies, so that the reader sometimes finds it difficult to maintain his own equilibrium of mind in perusing these pages. There is, however, a good deal of sound common sense in this book, and the author's insistence on the importance of the preservation of the German language in the interest of American society at large, is entirely just.

MINOR TOPICS.

The Y. M. C. A.—A friend of *THE REVIEW* in New York sends us clippings from the *Times* and *Sun*, containing an account of the opening of the new \$850,000 home of the Young Men's Christian Association in that city, which took place on March 13th last. "The exercises," we learn from the *Times* (March 14th), "were of a purely religious" (i. e., Protestant sectarian) "nature." The building itself is a model of its kind, magnificently equipped, with a large library, a marble-lined swimming pool, a roof garden, a gymnasium, etc., etc. What is more, according to the *Sun* of March 22nd, it is debt-free. Our New York friend writes:

There are branches with similar attractions for young men in other parts of the city.

The Y. M. C. A. professes to be unsectarian. Catholic boys are admitted and made welcome; employment is found for them and they get 'Evangelical Christianity' in lectures and Sunday afternoon meetings if they can be persuaded to attend. No Catholic priest or Episcopalian minister takes part in the religious services.

Many of the backers of the institution are pronounced anti-Catholics, and at the convention of the Evangelical alliance, where the Catholic Church is denounced, the Y. M. C. A. is liberally represented on the platform in the audience.

The school and gymnasium are a great inducement to young men. But it is no place for a Catholic man; no priest can favor it, no young man can attend it without danger to his faith. The said features lead to companionship with non-Catholic young men and women—later, perhaps, to a mixed marriage,—then goodbye to the Church.

No Catholic layman of any character—no priest, has ever been identified with it. It is a splendid institution for those who believe in a non-Catholic church.

To our shame we have nothing corresponding with it on our side. Pity that our wealthy Catholics have not done something in the same direction for our young men!—

Thus far our New York friend. It seems that even the preachers are beginning to view the Y. M. C. A. with a degree of apprehension. Rev. Dr. Russell H. Conwell, Baptist, is quoted by *Public Opinion* (xxxvi, 9) as follows:

"There are too many movements, too many off-shoots, and the consequence is that the parent church of any denomination is dying the death which can only be natural under the circumstances. Take for example the Young Men's Christian Association. Embodied in it is everything attractive to a young man—gymnasiums, libraries, educational classes, and a dozen other things which will draw the young man to its rooms where the church at present can not. The Young Men's Christian Association should be a part of the church, because the church was responsible for its inception, and yet the parent of one of the greatest and most beneficial and moral organizations of the day has had its vitality and usefulness sapped from it because of its apathy."

Is There a Christian Socialism?—From Valkenberg, Holland, we received the following interesting communication:

In your issue of Feb. 25th there are some very timely remarks

by Rev. Dr. J. Selinger on how to combat Socialism. Whilst fully agreeing with his main contention, that Socialists can not be effectively combated unless their fundamental tenets are fully mastered, I regret that the author of the excellent article uses an expression which is misleading. He says: There is *a* Christian Socialism. Of course, what he wishes to express is perfectly correct. Christians, and especially Catholics, should indeed take an active part in social reforms; they should try to improve the condition of workingmen and to bridge over the chasm between capital and labor. But those who thus engage in social activity can not be called Socialists, nor can their endeavor be styled Christian Socialism. The word Socialism has become a technical term and should be confined to one well determined meaning. Socialism is defined as that system of political economy which advocates the inalienable ownership on the part of the State of all capital or materials of labor, as also the public administration of economic goods, and the distribution of all produce by the democratic State. Public ownership of all the means of production is the cardinal point of Socialism; therefore "Christian Socialism," which is supposed to "help the working classes," whilst retaining the existing tenure of property, is evidently a misnomer.

In the eighth German edition of his famous work on Socialism (p. 9), Fr. Cathrein, S. J., perhaps the foremost authority on this subject, remarks: "In the meaning which we have assigned to it [in the foregoing definition] the term Socialism is current not only in German and English, but also in French, Italian, and Spanish, especially in works of a scientific character. . . . Therefore we perfectly agree with Cardinal Manning (cf. *London Tablet*, Oct. 7th, 1893), in maintaining that to speak of Christian or Catholic Socialism is a proof of vagueness of thought or at least of expression. It is our urgent desire that this term should retain its accustomed signification. Why breed confusion and obscurity by the ambiguous use of terms in discussions which stand most in need of clearness and of a well-defined terminology?"

In this connection it may perhaps be of interest to some of your readers to know that the above quotation is from the new version, now in course of publication, of the latest German edition of Fr. Cathrein's work, prepared by the undersigned, and adapted to American conditions with the approval and collaboration of the author. It will offer ample material not only to disprove the economic fallacies of Socialists, but also to lay bare the lowermost foundations of their doctrines, and to make it evident that also in the United States, Socialism is essentially irreligious and atheistic.—V. F. GETTELMANN, S. J.

More Free Parochial Schools.—Rev. Leander M. Roth writes to THE REVIEW from Mandeville, La.:

"Holy Cross parish, Frenier, La., (a German congregation of less than 100 souls), organized by me in 1894, had a free parochial school before the church was built, and has had it ever since—that is ten years now. At Kenner, La., I opened a free parochial school in 1896. The school house was blessed by Father—now Bishop—Blenk, of Porto Rico, and the school was kept open and attended by 100 children on the average,

and supported partly by the Holy Spirit Society of New Orleans, partly by the pastor; for the past two years the pastor has defrayed all the expenses of the school—two teachers—out of his own pocket and had over 100 children in school when he was transferred to another parish. The congregation at Kenner have never paid as much as one cent for their school, nor did the children pay any school money from 1896 until January, 1904. I still have a free parochial school at Frenier and intend to make the parochial school at Mandeville a free school before the end of this year. '*Si gloriari oportet, in hoc ego gloriabor.*' "

Rev. W. J. Peil informs us that St. Boniface parochial school at Manitowoc, Wis., has been a free school since 1873 or 1874.

Rev. August Hoening reports the following from Fryburg, Pa.: "For at least fifteen years no tuition has been paid in this parish for Catholic school education, and during the last three years all books (catechism and Bible history excepted) have been absolutely free. I have no trouble in getting the children living within three miles from here, to come to our school, and not one of them attends a public school, though many have to pass two or three of them, before they reach ours. By next fall we expect to have a kind of a boarding school for the far-off country children. These children will stay here during the school days, leaving again for their home on Friday after school, and returning Monday morning. They will be no expense to their parents, except that these will have to supply them with sufficient food to last them while they are here. The children will be under the Sisters' care and vigilance during the five school days. This plan, we hope, will be a success. The country people are 'in for it.' In this way we hope to give at least thirty children more the benefit of a Catholic school education.

"You may ask how we support the school.—We assess our people and the assessment paid covers all expenses of the congregation. No extra collections, no dances, etc., are held."

Why the Stomach Does Not Digest Itself.—M. E. Weinland has been making a series of researches to show why the digestive secretions do not attack the body of different living organisms. They are summarized as follows in the *Scientific American* (xc, 12): The organs which carry on digestion are charged with ferments, which are powerful in attacking and dissolving the aliments which are introduced, but nevertheless they have no action upon the surface of these organs or upon the parasites which often lodge there. The reason for this has not been clear. In 1891, J. Frenzel gave the opinion that the parasites were protected by an anti-ferment which they secreted, and this could account for the fact that tape-worms, for instance, could take up their lodging in such organs. Mr. Weinland made some experiments which are of interest in this line of ideas. He took a certain quantity of fibrin and placed it in a pepsin solution, in order to dissolve it, at the same time adding a small quantity of liquid obtained from the tape-worm (*tænia*). He found that in this case no digestion of the fibrin occurred, even though it was left in contact for an indefinite period, but otherwise it would be dissolved in a few hours. He thus considers that it is not the living tissues themselves which resist the ac-

tion of the digestive liquids, but the secretions with which they are impregnated. The anti-ferment which he succeeds in extracting is very powerful in its action, and it keeps its properties for many months; it loses them by boiling, however. A temperature of 60 deg. C. for 10 minutes has but little effect, but at 80 deg. the activity is lessened. The active principle can be precipitated from the juice of the *tænia* by alcohol. Although it opposes the action of pepsin, a ferment and anti-ferment can be put in presence without destroying each other. The latter seems to exert only an opposing, and not a destructive action on the ferments, and when removed, the ferments commence to act as usual.

A Startling Side-Light on the Negro Question.—"A Southern White Woman" throws a startling flash-light on the "negro question" in the *Independent* (No. 2885). She writes among other things:

"It is never wise to judge a race by individuals, but by those evidences common to the whole mass of it. And, regarded from this standpoint, the negroes are at their worst. No other people are so heartless in their discriminations against one another. Their very aspirations are mean. I know of two 'colored churches' where blackskinned negroes are not eligible to membership. Social distinctions depend with them upon externals, not character. They have no *right* sense of honor or virtue. Recently I sat in the auditorium of a great negro university, and of the two or three hundred students present I saw only four fullblooded negroes. Nearly all were mulattoes or octoroons, the offspring of negro women, but *not* of negro men. Whatever this intimates of the Southern white man's morals, it teaches two things clearly—that negro men are rarely the fathers of those individuals in the race who develop to any marked degree intellectually, and that negro women who are prostitutes are the mothers of these ambitious sons and daughters. In short, the whole race aspires upward chiefly through the immorality of the superior race above it. I do not know a more suggestive intimation of the real quality of the negro's nature and disposition than this. A mulatto girl expressed the whole economy and ambition of her people the other day, when a fullblooded negro called her a 'stuck-up nigger.' 'Maybe I is,' she retorted, 'but I thanks my God I ain't er out an' out nigger sech as you is'! And that is what they are all thankful for who have a drop of white blood to boast of. It is the measure of their quality and degradation that they can be proud of a dishonor which lightens the color of their skin."

Euchre Parties for Church and Charitable Purposes.—*La Vérité* of Quebec (xxiii, 9) is scandalized at the way in which money is raised in this country for ecclesiastical and charitable purposes by means of card parties, and calls upon THE REVIEW to explain why this practice is especially common here in St. Louis. We have often spoken in condemnation of this abuse, which is most certainly against the spirit, if not against the letter, of the law. Unfortunately it has assumed such dimensions, and the people have been so thoroughly spoiled by it, that it appears some of our parishes could scarcely exist without frequent entertainments of this kind. *La Vérité* is quite right in denouncing the practice as

"Americanism in action," fully as detestable as the doctrinal Americanism condemned by Leo XIII. It is a detestable abuse; but as long as our pastors find it necessary to engage in, and our bishops to tolerate it, what can we poor lay journalists do? Little more than what THE REVIEW has done for a number of years: never to notice these things except to censure and deplore them.

Mr. Tardivel declares he would not be a bit surprised if we would awake some fine morning to find upon our breakfast table a *motu proprio* from "the reform Pope" condemning "pious euchres" and similar ecclesiastical hybrids. We on our part would certainly hail such a reform with sincere joy and gratitude, though we must confess the cold reception given to the recent *motu proprio* on the reform of church music does not encourage us in the hope that the reformatory zeal of Pius X. will find a very eager and active response in this glorious country.

The Saltness of the Dead Sea is one of the subjects discussed in the report of the Palestine Exploration Fund, and Mr. William Acroyd mentions the two causes to which it is most usually assigned. The first is the accumulation of chlorides, dissolved out of the rocks by its affluents, the second is its origin as an arm of the Mediterranean, cut off by the rise in the land level, concentrated by evaporation to a more intense salinity. He suggests, in addition, a third cause, which may in his view be still more largely operative, viz., atmospheric transference of salt from the Mediterranean. In the case of the oceans, salt carried inland by the winds is washed down by rain and reaches the sea again, but in a inland lake without outlet, it accumulates from the effect of evaporation. An analysis of the Palestine rocks, mostly limestones, shows the percentage of chlorine to be inadequate to account for the saltiness of the Dead Sea, which has long been in a state of saturation, and has been for an unknown time precipitating its excess of saline elements. The theory that it was ever a portion of the Mediterranean seems scarcely tenable in view of the depression of its bed, its surface being 1,300 feet below that of the sea. It lies in one of those rift valleys enclosed between high mountain walls, generally supposed to have dropped down to their present level through some collapse of the supporting strata.

—A reverend friend of ours down in Kansas sends us the subjoined clipping from the *Wichita Catholic Advance* (iv, 46). We quote verbatim et literatim:

"What have we done to Dr. Preus of THE REVIEW that he finds pleasure in giving us his uninvited attention. Suppose he would study the eight commandment, continuous breaches of which he is guilty, and use his splendid talent in a nobler cause than that of personal oburgation. Throw away your gall and use ink!"

This is probably the *Wichita* paper's thanks for our correction (No. 8 of THE REVIEW) of its ludicrous blunders with regard to coadjutor and auxiliary bishops. We are accustomed to see our humble efforts in behalf of truth and justice rewarded by abuse and ingratitude. As for the charitable charge that we are guilty of continuous breaches of the eighth commandment,

it is valuable merely as indicating the mental and moral condition of an editor who replies to legitimate criticism with slanderous abuse. Who this editor is, we do not know, and we do not care, except as, in the light of Apocalypse xxi, 8, we must regard his case with unutterable sadness.

—We beg to call the attention of our subscribers to the fact that we have sent out financial statements recently, but that a large number of those indebted to us for one, two, three, and even four years' subscription, have not yet remitted or in any wise signified their intention of doing so in the near future. THE REVIEW's only source of income is its subscription list, and if our readers persist in withholding from us what they justly owe, we shall have to cancel their names and turn the accounts over to a collection agency. We can not afford to go on issuing THE REVIEW as a weekly if the outstanding subscriptions, now amounting to nearly \$2,000, continue to increase.

—THE REVIEW, unintentionally of course, gives a good many people an opportunity of exercising their inalienable right to kick. They do not seem to appreciate this blessing, and they do not thank us for it. Of course, we can not please everybody. We never fancied that we could, and we are not going to try to do it. We succeed well enough as we are. Our knowledge of the newspaper business may not be as extensive or as accurate as that of many of our correspondents, but we can not very well take our correspondents' advice on most matters, because no two of them agree.

—The *Bookman* contains a good story of a find in a French translation of one of Mr. Roosevelt's books. Mr. Roosevelt had quoted the remark of Senator Ingalls, that "In politics the Golden Rule and the Ten Commandments are an iridescent dream." Apparently these terms need naturalization in Paris, for the translator appended the following foot-note:

"The Golden Rule: One of the aphorisms ascribed to Pythagoras."

—In connection with the forthcoming Plenary Council of the Church in Canada it is proposed to hold a Catholic congress, at which the laity and especially the members of Catholic societies, shall be represented. The project, we learn from the *Casket*, is to be submitted to the archbishops and bishops for their approval. It will be the first step toward the federation of the Catholic societies of Canada.

—According to recent statistics there are 1,083,473 Odd Fellows in the United States and Canada, 941,221 Freemasons, and 928,035 members of the Order of Foresters. The *Messenger* (January, 1904) gives the membership of the Catholic Foresters at 110,000, Knights of Columbus 90,000, and Hibernians 200,000.



